The
UNITARIAN MONTHLY

No. 166 (Vol. XIV.—7) JULY. ONE PENNY.

The Belief of a Unitarian.

(FLORENCE NIGHTINGALE—1820-1910—was a Unitarian).
See the "Talk to the Children" in this issue.

THE CREED OF FLORENCE NIGHTINGALE.

"I BELIEVE in God the Father Almighty, Maker of Heaven and Earth. And in Jesus Christ, His best son, our Master, who was born to show us the way through suffering to be also His sons and His daughters, His handmen and His handmaidens; who lived in the same spirit with the Father, that we may also live in that Holy Spirit; whose meat was to do His Father's will and to finish His work; who suffered and died saying, "That the world may love the Father." And I believe in the Father Almighty's love and friendship, in the service of man being the service of God, the growing into a likeness with Him by love, the being one with Him in will at last, which is Heaven. I believe in the plan of Almighty Perfection to make us all perfect. And thus I believe in the Life Everlasting."

M.B.

To our Men and Women on Active Service at Home or Abroad.

MOTTO FOR THE MONTH: "Guard Thy Heart above all that thou Guardest, for out of it are the issues of Life."

AS a matter of fact we are ALL on active service, or we ought to be; and it will help to unite us, at home, with you who are away from home, if we all carry about with us the consecrating influence of this motto.

Men are asking, "What will be the outcome of it all?" and the answer is clear; in the long run and in the sight of God, what COMES OUT will depend upon what we PUT IN! Isn't that one of life's fundamental laws? The great teachers all know it. Jesus tells us "a good tree cannot bring forth evil fruit"; and Paul, "Whatsoever a man soweth, that shall he also reap"; Francis of Assisi, "Be the deed never so good and it be not done of a good will and a warm heart, it rather begetteth weariness than provoketh unto good"; and Emerson, "The effect of every action is measured by the depth of the sentiment from which it proceeds." We need quote no more; there is no getting away from it; what comes out at the end of the war will depend greatly upon what we put in. We are all concerned in this, no matter what our place and our task may be.

If really, in our hearts we want merely to secure glory, or new territory for Britain, or to cripple some other nation's life, and devastate its country, then we shall achieve none of the fine-sounding things we inscribed upon our banner at the outset. If we sow hate, we shall reap hatred; if we sow bitterness we shall reap bitterness. But if we are fighting to establish certain spiritual principles (and we are), to win for the world a new heart, to deepen and spread the spirit of justice, of integrity, of veracity, and the spirit of the Golden Rule, then we must PUT THIS SPIRIT INTO EVERYTHING WE DO, beginning, spending and ending each day in a spirit of chivalrous crusade for God and His Kingdom. We must guard our hearts above all that we guard, for as our hearts are now, so will the issues be in the end. Be not deceived; God is not mocked; fight on His side, and you win for Him. —J.C.B.

Notes and News.

The EDITOR'S ADDRESS is now MOTTRAM, MANCHESTER. Will all concerned please note that this direction is sufficient?

The Editor regrets that the shortage of paper and the ever recurring increases in its cost, compel him to reduce the Magazine to eight pages. He hopes this is only temporary, and trusts that his readers and the churches which use the Magazine will make kindly allowance for the change and be no less willing to help to keep this monthly going through this trying time.

There has been a distinct revival at Unity Church, Dewsbury, culminating in a successful bazaar, May 5th, the settlement of a minister, Rev. John W. Maw, M.A., the securing of a new organist, and very successful Induction Service and Welcome Meeting on Saturday, June 9th.

Dr. J. Fort Newton began his ministry at the City Temple, May 27th. He is reckoned as unorthodox.

The Whit-week Anniversary Meetings at Essex Hall, London, were well-attended considering that it is wartime, and the difficulties and increased cost of railway travelling. The most interesting event occurred at the B. and F. U. Association Meeting—the presentation of an address to the Rev. Copeland Bowie to mark warm appreciation of his 25 years' service as Secretary of the Association. At the same time he received the degree of Doctor of Divinity conferred upon him by the Theological Faculty of Meadville, U.S.A., in recognition of his services to the cause of Unitarianism. We very heartily congratulate Dr. Bowie, on these well-deserved honours.

The Liverpool Domestic Mission held its eightieth Annual Meeting, May 22nd, when it was reported that 150 of the elder scholars and workers were away on active service.

The Manchester Whit-Sunday Festival was held at Cross-street Chapel, which was filled to overflowing.

Lawrence House adjoining Essex Hall, London, was formally opened by Lady Durning Lawrence, May 31st, as a hostel for Soldiers and Sailors.

The Annual Meeting, Yorkshire Unitarian S. S. Union was held at Bradford, May 19th, attended by about 70 people. Rev. Thomas Paxton is the new President.

The new Sheriff of Montgomeryshire, Mr. J. B. Willans is a Unitarian, and he has appointed Rev. A. E. O'Connor, Unitarian minister of Shrewsbury to be his chaplain.

The Jubilee of the Ministry of the Rev. W. G. Cadman was celebrated June 3rd by services at Oldham-road and Dob-lane Churches, Manchester.

From the Business End.

BY A MELIORIST.

VII.—"THE SUBSEQUENT PROCEEDINGS."

When John Baines resumed his seat, there was a short but trying silence. So painful was it that, though it was only of a few moments duration, it seemed a hundred times longer than it really was. Never had the committee of the Bardsley Street Unitarian Church, usually so individually self-satisfied, self-assertive, and reckless of consequences, been so tongue-tied. But, then, never had it received such a shock as John Baines, by his plain though kindly utterances, had just administered. Even the chairman, who, hitherto, had known immediately what he wanted to say, and how to say it in the fewest possible words, felt himself on unfamiliar ground; but, as he had to say something, at last arose.

"Mr. Baines and gentlemen," Edward Brown faltered, "I have to confess that our old friend has taken me by surprise. The high plane along which he has led our thoughts was quite unexpected, and I find it extremely difficult to keep pace with him. I feel that I must have time to think, not so much about what he has said but about myself. We have heard similar things from the pulpit, but when they come from the pew they come with a new force; they sound different, nay, they are different. In saying so, I mean no disrespect to our worthy minister. On the contrary, I have imagined, and I presume I am not singular in this, that whilst the loftiness of his character enables him to feel at home, as it were, among what we call spiritual things, such heights were out of the reach of men whose lives are so largely spent in the closest contact with the business worries and struggles of the everyday world. To-night, however, Mr. Baines, himself for many years immersed in business, has flashed a new light on the matter. I feel myself challenged, and I am inclined to ask myself if I am justified in occupying the most prominent position, after that of the minister, in a Christian Church. I think I know something of Christian theology, but I am not sure that I know it in quite the right way after Mr. Baines' penetrating address: and I hope I am not exposing myself to the charge of cant when I say that, as men go, I cannot regard myself as a bad man; but, again, I am doubtful whether what little goodness there may be in me has quite the right kind of root or spring. I suppose I am, as Mr. Baines has so clearly shown, more ethical than religious, or perhaps it would be more honest to say that I am entirely ethical and not religious at all. And there I come up against a blank wall. For you, I cannot speak; but if you are compelled to make a like confession, everything that Mr. Baines has said is true. We now know what is wrong with us, or rather, how it is that our congregational life is so feeble and why our spasmodic efforts, from all sorts of ends except what is clearly the Business End, to increase our membership, end in failure. What exactly we ought to do, I do not feel qualified to say. After what we have heard to-night, I don't see how we can conduct even the ordinary business affairs of this church as we have done up to the present. To me, at all events, they have assumed a new significance, and upon the members of this committee there appears to have descended a kind of responsibility. And, if I were an impulsive man, I should probably feel that I had no option but to resign from what is obviously a false position for a man who cannot claim to be religious to occupy. Only a man like Mr. Baines should be in this chair: or perhaps I ought to say that the really fit and proper person is the Minister. However, I want to do nothing rash, and for the time being it may be well to hear what other members have to say, or, if you feel as I do, it may be better to think over this matter quietly for a week before discussing it. What do you think, gentlemen?"

It was soon plain to Brown that some of the members did not share his feelings, and for the reason that they were incapable of doing so. One or two, who prided themselves on what they glibly called their "Unitarian ancestry," and remembered the church when it was known as the Bardsley-street Meeting House, were indignant that John Baines had forced upon them his "unshed orthodoxy," as they put it, but were downright disgusted with Brown, who was "Unitarian bred and born" and therefore ought to have known better than to have allowed such a liberty to be taken.

"Look here, Mr. Chairman," said Timothy Prince defiantly; "for generations our family have belonged to Bardsley Street." (Had he said that Bardsley Street had belonged to his family for generations, he would have spoken his mind more accurately). "As long as I've belonged to this place, which is all my life," he proceeded, "until this very night, nobody has dared to lay down anything like a creed. And, how's that? Because, as my father before me said, many a time, nobody had a right to. We believe in freedom here, Mr. Chairman; individual freedom. Our forefathers struck off the chains of dogma, and many of them suffered dearly for their courage. And now you and Mr. Baines are trying to fasten them on their children again. I'm not much at talking, Mr. Chairman; but I can tell you that you'll find you've taken on a big job if you think you are going to rob us of our freedom which cost our forefathers so much to win for us." Stimulated by this outburst, Tom Dickson leapt to his feet with a purple face.

(To be continued.)

A Sale of Work at Dewsbury realised £130; at Newport, I.W., £90.

The Scottish Unitarian S.S. Union Annual Meeting was held, May 26-27, in Edinburgh.

Five Unitarian Ministers.

REV. GEORGE HARRIS (1794-1859).

George Harris, son of a Unitarian minister, was born at Maidstone, Kent, in 1794, a blood descendant of Oliver Cromwell. He was intended for a business career, but his parents yielded to his appeals that he should become a minister, and after some college training at Glasgow University he began preaching and lecturing in Scotland drawing audiences of 1000 at Greenock and elsewhere. He established the Scottish Unitarian Association; became minister, Renshaw-street, Liverpool, 1817-22; established a Lancashire and Cheshire Unitarian Association, 1819; was minister at Moor-lane, Bolton, 1822-25; Glasgow, 1825-1841; re-established the Scottish Unitarian Association, 1830; preached and lectured on Unitarianism in various parts of Scotland; published "The Christian Pioneer"; was a powerful political and social reformer, and an ardent Temperance advocate; was Anniversary preacher, British and Foreign Unitarian Association, 1833; Minister at Edinburgh, 1841-45; and at Newcastle-on-Tyne, June, 1845, to his death, Dec. 24th, 1859. Here he secured the erection of the existing "Church of the Divine Unity," did much missionary lecturing, and preaching; established another monthly—"The Christian Pilot," 1849; his lecture against Capital Punishment drew an audience of 3,000 to the Birmingham Town Hall. He was an orator, a great apostle of Unitarianism, and physically, 'the handsomest man', his biographer, the Rev. John Gordon, had ever seen.

REV. WILLIAM TURNER, OF NEWCASTLE-ON-TYNE. (1761-1859).

Eldest son of Rev. William Turner, of Wakefield, born Sept. 20th, 1761. Educated at Idle, Bolton, Warrington Academy, and Glasgow University. He became minister to the Hanover Square Unitarian congregation in 1782, and remained in that position for sixty years, resigning in 1841, and retired to Manchester, where his eldest daughter, the wife of the Rev. J. G. Robberds, resided. He preached in his old Newcastle pulpit in his 90th year, and died in Manchester on Easter Day, 1859. He was the founder of the Newcastle Literary and Philosophical Society; was first to introduce the Raikes Sunday School System into the North of England; was co-founder with a Quaker friend, of the Royal Jubilee Free School; wrote much for the Unitarian "Monthly Repository," and was himself a very openly avowed Unitarian.

REV. ALFRED PAYNE.

Alfred Payne was admitted a student of the Unitarian Home Missionary Board (now College), Manchester, 1861, and became Unitarian minister at the end of his college course. He was minister at Newcastle-on-Tyne, 1871-83;

Stockport, 1883-90; Strangeways, Manchester, 1890,—in which ministry he died. He was an effective preacher.

REV. FRANK WALTERS (1845-1908).

Frank Walters was born in Liverpool, Dec. 28th, 1845, and was educated for the Baptist ministry at Rawdon College, near Bradford, Yorks, and at the University of Edinburgh. He was Baptist minister at Middlesbrough in 1868, and at Harborne, 1869-73. In 1874 he joined the Unitarians, and became minister of the Unitarian congregation at Preston; Glasgow, St. Vincent-street, 1877-85; and Newcastle, Church of the Divine Unity, 1885-1907. He was a preacher of considerable power and a distinguished lecturer on literary and other subjects. A volume of his sermons—"The Light of Life,"—has be n widely read, and some of his lectures entitled "Studies of Shakespeare's Plays" published in volume form by the Sunday School Association, also companion volumes on Studies of Longfellow's Poems, and of Browning's Poems, display remarkable faculty of intellectual and spiritual interpretation. Owing to failing health after his Newcastle ministry, Mr. Walters spent his time in rest and retirement, and died at Monkseaton, Nov. 3rd, 1908, in his 63rd year.

REV. JAMES C. STREET (1832-1911).

James Christopher Street was born, 1832, at Nottingham; eldest son of a Methodist New Connection local preacher; early education at High Pavement Day School; was leader in a business firm before he was 22, and an active public worker and lay preacher. At 24 he was a widower with one son (now Rev. C. J. Street, M.A., LL.B., of Sheffield); was student at Unitarian Home Missionary Board (now College), Manchester, 1857-1860; superintendent missionary minister, Manchester District, 1860-63; minister, Newcastle-on-Tyne, 1863-70; Belfast, second Church, 1871-1889; Northampton, 1890-91; Birmingham, Church of the Saviour, 1891-95; Shrewsbury, 1897-1908. He was an eloquent preacher, lecturer and able Unitarian propagandist; was a founder of the Missionary Conference, 1860, and its Jubilee President, 1910; an earnest Temperance advocate and a vegetarian; wrote "Kester Lane," a story; "Winter Travels in Sunny Climes"; a volume of "Popular Addresses," and various theological tracts. A second son is Rev. Sydney H. Street, B.A. Mr. Street died at Shrewsbury, Feb. 1st, 1911, aged 79.

Humour.

By Rev. WILLIAM C. HALL, M.A.

HUMOUR is on our intellectual side what charity is on our emotional: it is that which can make us considerate of other people. I have never yet met a man with a proper sense of humour who was vindictive or vengeful, who was swift to take offence and pay for it with interest, who could see first in others their objectionable features and paint characters in black which at their worst were only shady. Such a man is essentially one of a good temper, a fair disposition, a just judgment, and, because of that, a charitable man.

The word 'humour' has continually changed its meaning. When Ben Jonson wrote his play, "Every Man in his Humour," he was not thinking of the pleasant wit of everyman, but of his natural disposition. Using the earlier and the later meanings of the word, I would say that a man with humour is one who can tolerate the humours of others, particularly the bad humours, and keep an equable temperament when their dispositions threaten to irritate him. He will judge them charitably; and he will realize that his charitable judgment is essentially a justice to himself. He will not wrong himself by falling into violent passion. He will know in every case, smiling because he knows, what is fit, what is wise and sane and good. He will never raise an inconsiderate laugh at the follies, misfortunes and sufferings of others, but will win them from many of their stupidities and eccentricities by his geniality, the laughter of his eyes rather than that of his lips. He will have no scorn, for scorn is not of humour that heals, but of malice that wounds. In satire and sarcasm, which are narrow criticisms of life, he will not indulge. When humour becomes bitter and caustic, etching a caricature of men, it is gall; and humour is not gall, it is sweet; it is not coarse, but fine; it is delicate—and it is a wonderfully sympathetic human thing.

Whence comes it? We do not think of it as a quality of God, because we regard all His qualities as sublime—yet, why we cannot hear gentle laughter, as well as solemn hymns about His throne, I know not—but from some court of heaven, where spirits are glad, I believe it comes to save many a man from much of the weight and weariness of this world and to keep his heart glad the days of his pilgrimage.

Our Faith.

OUR Father, God, we dare to claim
The fullness of that highest name;
We know thee as the Perfect Good,
And rest us in thy Fatherhood.

Children of thee, we bless the tie
That binds our one humanity,
And own the universal plan
That brings the brotherhood of man.

We follow where the Master leads,
Unbound by subtleties of creeds;
And seek the Way, with all our powers,
That leads to thee, his God and ours.

Thy call to higher life we own,
In character and service shown;
And in the joy of heart and mind,
Earnest of full salvation find.

Forever upward still, and on,
Till work and destiny be one:
Beyond all sorrow, sin, and strife,
Immortal Good, Eternal Life.

—Rev. H. H. Barber, D.D.

Nat. Unitarian Temperance Association.

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It has led to juster views of politics.
It has fostered a study of the laws of health.
It has strengthened the bonds of humanity.
It has contributed nothing to the vicious and criminal classes.
It prepares the way for all that is good, and blocks the way to all that is bad.

—From "The Red Book."

A Talk to the Children.

DEAR YOUNG FOLKS,—

ON May 15th, 1820, a little English baby girl was born in the City of Florence, Italy. Her parents were called Nightingale, and they gave her the name of Florence after the city of her birth.

But their home was Lea Hurst, in Derbyshire, England, not far from Matlock Bath. It was here that little Florence was reared. Mr. and Mrs. Nightingale were both Unitarians, and as soon as Florence was old enough her father took her regularly to the Unitarian Chapel at Lea. They often resided in London, and then they regularly attended at Essex-street Unitarian Chapel, of which the Rev. Thomas Madge was then the minister.

But what I wish to tell you is—that this little girl became the most famous woman in the world. Her name was a household word in every land.

How did all this come about? Everything has a cause. Florence could not have become a noble woman if she had not tried to do noble things when she was a girl. When only a child she was a little "Samaritan." Once when she was playing with her cousins, one of them cut his hand very badly, and while others turned away at the sight of blood, she in pity bound up the wounds. At another time a shepherd's dog had its leg broken, and was to be destroyed out of its sufferings, but she, though but a girl, bandaged the limb and saved the dog's life. She loved to relieve suffering. So when she was older she decided to be a nurse. She went to hospitals in London and Paris, and to a school in Germany for special training, and then took charge of an institution in London, a hospital for sick governesses. Then came the great war with Russia, in the Crimea.

Thousands of British soldiers were dying through famine, disease, and neglect. The British Government asked Florence Nightingale to go to the rescue as Superintendent of the organisation of hospitals. She went to the seat of war, and in ten days had plann d the most perfect arrangements for the care of 3,000 men. She tended the wounded so well that they kissed her shadow as she passed their beds with a lamp in her hand. She was called "The Lady with the Lamp," "The Heroine of the Crimea," "The Angel of Mercy," and "Saint Florence Nightingale." After returning home she established the modern system for the training of hospital nurses. The gift of £50,000 from the nation she used for that work. In her 87th year she was decorated with the Royal Order of Merit, and was presented with the Freedom of the City of London. She died, August 13th, 1910, aged 90. —H.B.S.

A "Good Samaritan" window in memory of the late Mr. Herbert Partington, Mayor of Glossop, was unveiled at the Glossop Unitarian Church, May 27th, by the Rev. H. E. Dowson.

The N. and E. Lancashire Unitarian Mission is granting a War Bonus of £5 to ministers whose salaries are not more than £150, and who are not earning other income.

Impressive services in memory of heroes slain have been held at Chapel Lane, Bradford, and at Chowbent. The Chowbent Roll of Honour numbers 112 young men of that congregation away.

The London Unitarian Society held a very successful Conference at Leytonstone, June 9th, on "the religious needs of the people."

At the Anniversary, Pudsey Unitarian Church, June 10th, an open-air service gathered a congregation of 500 people.

MINISTERIAL CHANGES: Rev. H. Bodell Smith concluded his ministry at Nelson, May 27th, and commenced his second ministry at Mottram, June 3rd; Rev. John Maw, M.A., Unitarian Home Missionary College, has been inducted and welcomed into the Ministry of Unity Church, Dewsbury, June 9th; Rev. Charles Smith concluded his ministry at Middleton, May 27th, and entered on his ministry at Nelson, June 3rd; Rev. Joshua Lord has been received into the Church of England,

DEATHS: Mr. W. G. Cole, formerly of Taunton, at Sutton-in-Ashfield, April 24th; Mr. J. B. Price, Horsham, May 14th, 91; Mr. O. G. Brimmer, Clapham, May 11th, 79; Mr. Henry Gee, Pendleton, Manchester, May 12th; Captain John Chamberlain, of Birmingham, killed in action, May 14th, 35; Mr. J. W. Smith, Preston, May 17th, 80; Rev. Halliwell Thomas, Matlock, May 19th, 72; Mr. Seymour Goodwin, organist, Rosslyn Hill Chapel, Hampstead, killed in action, France, 26; Mrs. H. Woolcott Thompson, Newcomb, Winscombe, May 27th, 66; Miss H. E. Higginson, the Knoll, Ambleside, May 29th, 72; Mr. E. J. Cooper, of Portsmouth, May 14th; Mr. E. K. Martineau, Birmingham, May 24th, 83; 2nd Lieut. George S. Sinclair, of Belfast, killed in France, May 28th, 20; Mr. Counfillor Jonathan Milner, of Broughton, Manchester, une 2nd, 70; Mrs. Sydney Titford, London, June 6th, 75; Mr. J. H. Yelland, Newton Abbott, May 21st, 71.
cillor Jonathan Milner, of Broughton, Manchester, June 2nd, 70; Mrs. Sydney Titford, London, June 6th, 75; Mr. J. H. Yelland, Newton Abbott, May 21st, 71;
Gunner R. Brindley, R.F.A., killed in Belgium, June 3rd; Mrs. T. B. Taylor, Highgate, June 11th, 53; Lady Wilson, Richmond, Surrey, June 12th, 84; Mr. George Groom, Whitchurch, Salop, June 5th; Mr. William Sidebottom, Hollingworth (Mottram), June 6th, 77.

Eat Less Bread.

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Unitarian Home Missionary College.

The Annual Public Examination of Students of the Unitarian Home Missionary College will be held at Summerville, Victoria Park, Manchester, on Tuesday, June 26, 1917, commencing at 2 p.m.

The Visitor's Address will be delivered at 5 o'clock by the Rev. W. G. TARRANT, B.A.

On the evening of the same day the **Valedictory Service** will be held in Cross Street Chapel at 7-30, and will be conducted by the Rev. J. M. LLOYD THOMAS, of Birmingham. Music by the Choir of Oldham Road Chapel.

For the Committee,
G. A. PAYNE, D. A. LITTLE, *Hon. Secs.*
June 13, 1917.

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